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2 October 1990

EC To Send Emergency Supplies of Foodstuffs

NC0110202190 Cairo MENA in English 1950 GMT
1 Oct 90

[Text] Cairo, October 1 (MENA)—The European Community (EC) decided to give Egypt supplies of emergency foodstuffs, including 34,000 tons of cereals, 1400 tons of powder milk, 1440 tons of edible oil, 840 tons of ghee and other items, worth around 1.2 million European monetary units plus the usual food aid, said the accredited EC mission to Egypt.

Libya

Further on Al-Qadhdhafi Loyalty Day Speech

LD0110183790 Tripoli Television Service in Arabic
1902 GMT 30 Sep 90

[Speech by Mu'ammar al-Qadhdhafi at Loyalty Day celebrations in Surt—live]

[Excerpts] In the name of God. Brothers, I welcome our guests who are here with us this evening representing pan-Arab and progressive forces in the Arab homeland, to hold a dialogue and honor us with their meeting here. We greet the brother representatives of fraternal and friendly foreign countries who came all the way here from Tripoli. I greet you, brothers, who have been honored on the occasion of the 20th anniversary and who are being honored yet again today on the occasion of the 21st anniversary of Loyalty Day, on 30 September. [passage omitted]

This year's Loyalty Day coincides with the Prophet's birthday anniversary, as well as the anniversary of his death. Historical sources have confirmed that the Prophet was born and died on the same day. The anniversary of his birthday and his death are the same.

An initiative which demonstrates our civilized consciousness and originality is the fact that it was we and only we who thought of replacing the Hegira year by the year of the anniversary of the Prophet's death, which has the greatest significance and which has yet to be discovered by Muslims throughout the world. [passage omitted]

With your permission, on the occasion of the Prophet's birthday which coincides with Loyalty Day, 30 September this year, I would like to dwell a little bit more on this birthday. There is no doubt about the sanctity of this anniversary. I have, however, noticed that there is a great number of Islamic rulers who will make addresses today, paying respect to the festivities marking the Prophet's holy birthday. We do not object to any Muslim's marking or paying respect to this anniversary. Our objection, however, and this is our right, is to mix religion with economic, agricultural, industrial, labor, institutional, and training affairs. I consider it to be demagoguery and charlatanism to mix political positions and religious belief. The greatest sabotage to religion is to mix it with politics, particularly in this era today.

However, ignorant and shallow-minded people believe this is to (?further) religion. This is not true. They only think so because they are shallow-minded and ignorant.

If only we were all in agreement on the same principle for all Muslims. Responsible people must be religiously devout; responsible people must be pious and godly so as to be God-fearing when making decisions. First, we are not supposed to have rulers and subjects; we have instead people's authority. The people govern themselves without a ruler.

We should not abandon the idea of people's republics for the sake of some prayers, as is being propagated today, such as: O God, please make our most pious our ruler; please make him see wrong as wrong, and right as right. Suppose he does not heed our prayers; it will mean that tyrants will oppress us. It seems, indeed, that a positive response to such prayers has been minimal so far, given the number of tyrants who have oppressed the people.

People's fates should not be left to propaganda from rostrums. People should be allowed to decide their own fate. And this is God's will. God's caliph on earth is not a ruler. Every man is a caliph; every human being is a caliph; all citizens are caliphs.

"I am setting on the earth a caliph." [Koranic verse] He did not say a ruler; he said a caliph. Every human being is God's caliph on earth. However, they have altered it to mean caliph-ruler, and the rest of mankind is merely a herd of cattle. They are not also God's caliphs. He never talked at all about rulers, presidents of republics, kingdoms, amirs, or anything like this. Those were not mentioned at all in God's book. God talked in general about human beings, trying to guide them to righteousness before invoking his reward or punishment on the day of the final judgement. [passage omitted] A prime minister cannot rule in the name of God. A prime minister can be criticized; he can be toppled and demonstrations can be organized against him. He can be tried. If he wears a religious robe and becomes a religious ruler, how then can we try him? The president of any country is a human being; he becomes president through the ballot box or some other means. If he rules in the name of God, he will be able to cut off heads in the name of God. Heads will roll for him; heads will be his to cut off because he rules in the name of God. He deals with matters which have nothing to do with God. He deals with roads, sewage, public works, supplies, politics, and diplomacy; matters which can be right and can be wrong, can be criticized, can be rejected, and can be changed. Their program can be altered or rejected. How then, do we allow someone to carry out a program through a religious man.

Here lies the danger of people's ruling in the name of God, that is, religious men. It is wrong that rulers should govern in the name of God. Religion is education. We welcome anyone who teaches us our religion. And we reject anyone who rules us in the name of religion. The latest farce which can be found in all this is the fact that

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our necks were cut in the name of religion by a Turkish ruler who does not even know one word of Arabic, and he cannot read the Koran. He only performs the prayers for demagoguery and chalatanry; he performs them as an act of courtesy. [passage omitted]

There should be no caliph after the Prophet's death. All systems of government following the Prophet's death were civilian ones. They were like presidents of republics. 'Umar Bin al-Khattab [the second caliph], with all our respect for him, was never a caliph according to all the evidence. He was called the amir of the faithful, namely, the president of the republic of the faithful, their ruler, their king, or their amir. He was called the amir of the faithful. He borrowed the word amir from the Persians or the Byzantines. I think he borrowed it from Persia. He was not called caliph; he was called amir of the faithful; the noun amir was derived from the verb 'amara, which means: he who can issue orders, he who has the authority to perform legislative and executive duties. [passage omitted]

Well, the Saudi monarch has invited in the Americans. The Muslim people are against such a decision. How can they stand against it when he is the custodian of the two holy mosques, God's messenger's caliph, and rules you in the name of God? This cannot be allowed. When we said you should not link Mecca and Medina to politics they said: no, this is wrong. So who is right today? Saudi Arabia is a sovereign state. It was afraid to be attacked, so it invited in Christians and Jews. There is no doubt about this. It is known throughout the world that the U.S. forces are composed of Christians and Jews. Mecca is part of the Kingdom of Saudi Arabia. Therefore, Mecca is under the protection of Christians and Jews.

I have no quarrel with King Fahd. He came to me and told me the story. I asked him: How is it that you are doing this? He said: I am afraid so I am calling upon the devil for help. You said it yourself. You said: I would make my country communist to fight America. Iraq is much stronger than his country. He said Iraq is stronger than we are; I am afraid, so I will call upon the devil for help. You said yourself that you will ally yourself with the devil—this was said, to me anyway. He said: You repeated it yourself; you said that you will ally yourself with the devil to defend your country. He said: I am allying myself with the devil. There is no difference between us, despite the propaganda campaign to the contrary. We have repeated such assertions and will repeat them whenever we meet with King Fahd or our brothers in Saudi Arabia.

To link politics to religion, however, is a very serious matter. The Kingdom of Saudi Arabia is a state; it was afraid of another country so it called for the help of a third friendly country. It is very normal as far as international law and politics are concerned. Saudi Arabia is not the first or the last country to enlist the help of foreign troops to defend itself. There are French forces in Chad, Senegal, the Central African Republic, Gabon, Togo, and the Ivory Coast. All these neighboring African

countries have French troops to help them. U.S. forces are in Turkey, the Philippines, Greece, Germany, and Italy. Soviet forces are in Afghanistan and elsewhere. Saudi Arabia is not the first country to enlist the help of foreign forces, and will not be the last. However, putting the holy places under the control of a given political regime will make them follow the development of such a political regime and its events.

It is illogical and unacceptable that Mecca should be protected by Christians or Jews, or the Americans, or the French, and so on. It is not a political matter that Saudi Arabia should seek help from another country. My position regarding this issue is clear. Saudi Arabia is an independent state and can seek the help of another state. This is the responsibility of the Arab people in the Arab Peninsula. The people there may agree with the rulers to seek the help of foreign forces rather than face Iraq. That is their business. However, the matter arises regarding when religious sites and the ruling regime are linked to politics; this engenders a distortion of that religion. Mecca has been desecrated. There is nobody who would like to go to Mecca to perform the pilgrimage or the minor pilgrimage at all. It is impossible. We just cannot perform our pilgrimage and minor pilgrimage as long as U.S., French, Danish, and Canadian forces are present there.

We should consider this as a religious edict pronounced by a Muslim, and not by a ruler or a politician or a revolutionary. This is an religious edict for all Muslims pronounced on this very day. It is impossible, illogical, and unacceptable that our God would blame us if we refuse to perform pilgrimage and minor pilgrimage under the spears of the United States.

This does not mean that I am against Saudi Arabia's seeking help from foreign forces. That is a matter for Saudi rulers and for the Arab people there. They could be right or could be forced to have taken the measures that they did. Even if yourselves were attacked by a stronger enemy, you might ask me to find any forces to defend you. It would, however, have been better if the United States, despised as it may be by us, had sought the services of the Arab League, the Islamic states, the Islamic Conference Organization and their forces. This would have been better. But necessity made the Saudis face the fact that they were facing tanks against them; there was no force that would repel the Iraqis except the West, the United States and its friends. They were worried about oil, and these forces were ready to come to the area immediately. This is another issue.

As a result of this, however, Mecca has come under U.S. protection for the time being. It is wrong to link Mecca with a political regime. When Abu Dhabi brought U.S. and other forces to the area, people did not view this in a religious context. They did not say that as Muslims we do not accept this measure. They probably wondered why Abu Dhabi brought in foreign forces and why it became protected by them. They might have said that Abu Dhabi was right. But when the U.S. forces descended on Saudi Arabia, the whole Islamic nation

rose in uproar. Not because they looked at the matter in a political and military context and that there was a country about to attack Saudi Arabia and it was afraid of an attack, therefore it sought help from friendly forces. This is all normal. Muslims perceived the whole issue as follows: Why is Mecca protected by U.S. forces? This begs the following question: Why link Mecca to a political regime? Mecca and Medina should be separate from any political regime. Political regimes are independent. They are free to side with the West and East, enter into political alliances. These factors exist the world over, and everybody is seeking their own interests. I do not dispute the Saudi decision to seek help from foreign states. This matter concerns it alone.

The problem is the linking of Mecca with a political regime. Not necessarily Saudi Arabia. Let us suppose that Mecca exists in Egypt, or in Libya, and Libya has asked for the help of foreign forces. This would mean that Mecca was under the protection of those foreign forces. By foreign forces, I mean in particular Christian or Jewish forces. This is unacceptable to Muslims.

I am asserting that linking religions and politics and mixing them is a very grave and objectionable thing, and it must be resisted. This is the greatest corruption. The person in power should use politics, and the word politics is totally at odds with religion. Etymologically, politics means acting surreptitiously, traitorously, insidiously, and resorting to taming and appeasing so as to attain something, and religion does not have these things. Would it be reasonable to associate religion and trickery in hypocrisy? Diplomacy means hypocrisy. How can one speak of religious diplomacy, or mix religion and diplomacy? This would mean mixing religion and hypocrisy.

Thus, we are witnessing attempts to introduce demogogy. Demogogy and charlatanism are reaching their peak nowadays, most certainly, with politicians vying with each other these days to present themselves as rulers of the Islamic nation, and this is not proper. Power today is diplomatic, military, political, economic, technological rule, related to energy; with economic power, exploitation of earth and space, and relations between the forces in conflict on earth bearing no relation to religion.

We do not prevent anyone's dealing with these matters to act according to religion. We must solely give him an Islamic education. We must not set up an Islamic party to rule people, which considers people outside it as infidels. This is the charlatanism that starts to appear nowadays, saying that whoever engages in charlatanism belongs to the new religion, and he who does not enter charlatanism is an infidel. This is a heretical innovation. Any neologism introduced to religion is a heretical innovation, and any such an innovation is wrong, and anyone doing wrong will go to hell. [passage omitted]

Morocco

Yemeni Minister Arrives With Salih Message

*LD0110173790 Rabat MAP in English 1310 GMT
1 Oct 90*

[Text] Rabat, Oct 1 (MAP)—Yemeni Minister of Electricity and Hydraulics 'Abd-al-Wahab Mahmud [title as received] arrived Sunday [30 September] afternoon in Rabat with a message from President 'Ali 'Abdallah Salih of Yemen to King Hassan II.

In an arrival statement, the Yemeni official said the message was part of the underway consultations on the situation in the Gulf and the moves of certain Arab countries, such as Morocco in the first rank, to find a peaceful settlement to the Gulf crisis in an Arab framework. The visit is also part of the consolidation of cooperation between Yemen and Morocco, the Yemeni minister said.

Sudan

Al-Bashir Announces 'Tranquillity Period'

*AB0110171490 Paris AFP in English 2317 GMT
30 Sep 90*

[Excerpt] New York, United Nations, Sept 30 (AFP)—Sudanese head of state 'Umar Ahmed al-Bashir Sunday [30 September] announced a "tranquility period" in his war-racked African country to allow for vaccination of children.

Brigadier General al-Bashir, who was speaking at a UNICEF World Summit for Children here, said the period of tranquility in the disputed zones would last till the end of the year. "If the rebels respond," he said, "then we are ready to declare a permanent ceasefire and continue negotiations to achieve peace." [passage omitted]

Underground Declares 'Right' To Oust Al-Bashir

*JN0110194690 Al-Shariqah AL-KHALIJ in Arabic
28 Sep 90 p 17*

[Text] London—"AL-KHALIJ": A previously underground group of Sudanese leaders has decided to go public and work for the restoration of legitimacy and democracy to the country. The group called on members of the Armed Forces to join the ranks of Operation "I Am the Sudan," dedicated to the deposition of the Lieutenant General 'Umar Hasan al-Bashir regime, which seized power on behalf of the National Islamic Front.

Following several meetings and contacts with political party leaders within the national democratic grouping encompassing all Sudanese opposition forces, the group said in a statement it will use its right as a legitimate leadership to overthrow the al-Bashir Government. Gen Fathi Ahmad, the commander in chief deposed by the al-Bashir-led coup, signed the statement on behalf of the group.